

## Histaklut Pnimit

*Sefirot Akudim*, containing six chapters

Explains six topics: 1. The topics of *Zivug de Haka* and *Bitush*. 2. The topic of *Ohr Hozer*. 3. The topic of the *Reshimot*. 4. The topic of *Kelim*. 5. The topic of the *Masach*. 6. The topic of *Ohr Yashar*.

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1. All of the Rav's words here are elementary, as the entire plinth of the wisdom is built on them. There is not a single matter in all the *Olamot ABYA* that will not have in the general and the particular, the results of all the matters that are brought here in the ten *Sefirot de Akudim*. Moreover, any slight change and tiny innovation here ramifies in the *Partzufim* of *ABYA* into numerous profound matters.

It is known that all the forces and the innovated forms in the *Elyonim* must be in every *Tachton*, not a single item missing. This is the conduct all throughout the concatenation of the *Partzufim* and the *Olamot* to the *Sof* of *Assiya*. It is even more so here, where we are still concerned with the first *Kav* that extends from *Ein Sof* to the place of the *Tzimtzum*, being the first *Partzuf de Adam Kadmon*.

Hence, every single word here is a precious gem that must be understood in its entire vastness and true meaning. It must be memorized and remembered throughout the entire wisdom.

Thus, here I have come to arrange the topic headings brought in this part, in a useful order for the memory, distinguish each issue of the primary discernments that the Rav brings here, and define each matter as much as possible. The purpose is that the reader will be able to beware of taking an issue out of its true context, as a slight error in these places will altogether cease the understanding throughout the rest of the wisdom.

## Chapter One

### Five kinds of *Zivug de Hakaa* and *Bitush*

2. There are five kinds of *Zivug de Hakaa* and *Bitush* that we find here in the Rav's words in *Hitpashtut Aleph de AK*, which are:
  1. *Histaklut Aleph*, which is *Zivug de Hakaa de Ohr Elyon* in the *Masach* in *Kli Malchut* for *Behinat Kelim de Rosh* (see Part 3, Chap 12, item 4).
  2. *Hakaa* and *Bitush de Ohr Pnimit* and *Ohr Makif* on each other, as they exit *Peh de AK*, which the Rav introduces here (Chap 1, item 3).
  3. *Histaklut Bet*, which is *Zivug de Hakaa de Ohr Elyon* in the *Masach* in *Kli Malchut* to make *Kelim* for the *Guf* (see Part 3, Chap 12, item 5).
  4. *Hakaa* and *Bitush* of the *Reshima* and the descending *Ohr Hozer* on each other (see here Chap 3, item 9).
  5. *Bitush de Ohr Malchut* with the descending *Ohr Hozer* (see Chap 4, item 3).

The first *Zivug de Hakaa* creates only the *Shorashim* of the *Kelim*. The second – the *Kli* and the *Ohr* are mixed, and the third creates complete *Kelim*

3. The *Shoresh* of everything is the *Zivug* called *Histaklut Aleph*. All the *Ohr* in the *Partzuf* extends from it, and its issue has been thoroughly explained in the Rav's words (Part 3, Chap 1, item 1 and Chap 12 items 2 and 3). However, it is sufficient only to produce the *Shorashim* for the *Kelim*, called "Potential *Hitlabshut*", not "Actual", because here the *Ohr Hozer* clothes from below

upward, meaning it is resistant to the *Hitlabshut* in the *Aviut* of the *Kli*, hence the name of the *Eser Sefirot* in the *Rosh – Ein Sof*, or *Keter* (Part 3, Chap 6, item7).

Moreover, even afterwards when the *Eser Sefirot* from *Malchut de Rosh* expand down into the *Guf* through *Tabur*, they are still not distinguished as *Kelim* in and of themselves. Rather, it is as though the *Ohr* and the *Kelim* are mixed together, as the Rav wrote here (Chap 6, item1). The manifestation of the *HaVaYot* of the *Kelim* begins primarily in *Histaklut Bet* operated on the *Masach* in *Kli Malchut* during the *Hizdakchut*, meaning the four levels emerging in the degrees of its purification.

The third *Zivug de Hakaa* is performed by the *Ohr Makif* and *Ohr Pnimit*. The *Ohr Makif* purifies the *Masach* and the *Ohr Elyon* mates in *Hakaa* on the *Masach* in the degrees of its *Hizdakchut*, generating four levels *HB TM*

4. This matter of *Hizdakchut* is done by the *Hakaa* of *Ohr Pnimit* and *Ohr Makif* on each other, as the Rav wrote here (Chap 1, item 3, and see there in *Ohr Pnimit*). It explains there, that the *Ohr Makif* purifies the *Aviut* in the *Masach* until it becomes as *Zach* as the *Masach* in *Malchut de Rosh*.

Indeed, this purification is performed instantaneously and at once, as the Rav says (Chap 1, item 9). However, the *Ohr Elyon* does not stop shining even for a minute. Thus, the *Ohr Elyon* mates with it in the four levels that the *Masach* passes through its purification. It generates four levels of *Eser Sefirot* there - *Hochma, Bina, ZA* and *Malchut* (see *Ohr Pnimit*, Chap 1, item 7).

The completion of the manifestation of the *Kelim* is only through *Histaklut Bet*

5. The difference between the three kinds of *Zivug de Hakaa* has been explained: *Histaklut Aleph*, though it is the *Shoresh* and the origin of all the *Orot* and the *Kelim* in the *Partzuf*, still has no ability to actually manifest. The entire manifestation is only through *Histaklut Bet*, performed during the gradations of the purification of the *Masach*. This matter of *Hizdakchut* is performed through *Hakaa* and beating of *Ohr Pnimit* and *Ohr Makif* on each other.

The last two *Zivugim de Hakaa* are for the following *Partzuf*

6. All these three kinds of beatings are the purpose of the *Partzuf* itself, though the *Hakaa* and the *Bitush* of the *Reshima* with the *Ohr Hozer* on each other, is for the *Kelim* of the following *Partzuf* (see *Ohr Pnimit* Chap 2, item 3). Similarly, the *Hakaa* of the *Ohr Malchut* on the *Reshima* is for the purpose of *Kli Malchut* of the following *Partzuf*. Thus, it's been clarified how the first three kinds of *Hakaa* are for the needs of the *Partzuf* itself, and the last two beatings are for the needs of the following *Partzuf*.

## Chapter Two

### Twelve kinds of *Ohr Hozer*

The general *Ohr Hozer* rejected from *Malchut* becomes the *Ohr Makif*

7. We find twelve kinds of *Ohr Hozer* in the Rav's words; here they are:

The first is the *Ohr Hozer* rejected from *Behina Dalet* during *Histaklut Aleph* when the *Masach* detains the *Ohr Elyon* and does not let it expand there. The *Ohr* returns backwards and clothes the *Eser Sefirot de Ohr Yashar*.

There are two kinds of *Ohr Hozer* to discern here: the first is the collective *Ohr* rejected from clothing *Kli Malchut*. There is a great measure of it, especially in the first *Partzuf de AK* we are concerned with. It consists of the entire difference between the *Ein Sof* that filled the entire reality and *Partzuf AK*, which is but a thin *Kav* of *Ohr*, compared to *Ohr Ein Sof*. Know, that this *Ohr Hozer* contains all the *Ohr Makif* in all the *Olamot*.

*Ohr Hozer* that clothes the *Ohr Yashar* is an outcome of the first *Ohr Hozer*,  
rejected from *Malchut*

8. The second kind of *Ohr Hozer* contained here, is the *Ohr Hozer* that ascends from below upward clothing the *Eser Sefirot de Ohr Yashar*. There is great depth in that, as there is existence in the *Ohr Hozer* rejected from *Behina Dalet*, meaning the actuality of the *Ohr* that is rejected from there.

We must discern negativity in it, which is the force of the *Hakaa* itself, procreating a great *Ohr* because of the retirement from the *Ohr*. It is a correlation between the *Ohr* that is rejected back, and *Behina Dalet*, which is left empty of that *Ohr*.

This *Ohr Hozer*, which born by the withdrawal from the *Ohr*, is the second kind of *Ohr Hozer*, rising and clothing the *Eser Sefirot de Ohr Yashar*. Hence it is considered an outcome of the first kind of *Ohr Hozer*, especially from the negative *Behina*, but through the correlation, as mentioned above.

There are two kinds of *Ohr Hozer*: *Ohr Pnimit* and *Ohr Makif*. A great difference  
between *HB TM de Ohr Pnimit*

9. The above two kinds of *Ohr Hozer* are considered *Ohr Pnimit* and *Ohr Makif* of the *Eser Sefirot de Rosh*. It is so because that *Ohr Hozer* clothing the *Eser Sefirot de Ohr Yashar* is a very small part of the collective *Ohr Hozer* rejected back, as it is but an outcome and correlation of the *Kli Malchut* and the rejected *Ohr*.

You already know that there are four *Behinot* of *Ohr Yashar* one above the other, called *HB ZA* and *Malchut*, and *Keter* is their *Shoresh*. The differences among them are indeed great. Hence, the outcome of the correlation of the rejected *Ohr* with *Behinat Malchut* is not like the outcome of the correlation between the rejected *Ohr* and *Behinat ZA*. All the more so regarding the *Behinot* above *ZA*.

*NRNHY* are born out of the correlation between the rejected *Ohr Hozer* and the  
*KHB TM de Ohr Yashar*

10. Now you can understand the birth of the five *Orot*, called: *Nefesh*, *Ruach*, *Neshama*, *Haya*, *Yechida*. The outcome of the correlation of the *Ohr Hozer* with *Behinat Malchut* is called *Ohr Nefesh*. The outcome of the correlation between the *Ohr Hozer* and *Behinat ZA* is called *Ohr Ruach*. The outcome of the correlation between the *Ohr Hozer* and *Behinat Bina* is called *Ohr Neshama*. The outcome of the *Ohr Hozer* with *Behinat Hochma* is called *Ohr Haya*, and the outcome of the *Ohr Hozer* and *Behinat Keter* is called *Ohr Yechida*.

If the clothing *Ohr Hozer* is a result of the correlation between the rejected *Ohr*  
*Hozer* and *Malchut*, it is considered *Ohr Nefesh*

11. Now the clothing *Ohr Hozer* over the *Eser Sefirot de Ohr Yashar* was an outcome of the *Ohr Hozer* with *Behinat Malchut*. Hence, the *Ohr* extending into these *Eser Sefirot* is called *Ohr Nefesh*. It is *Behinat Ohr Pnimit* of these

*Eser Sefirot*, and the collective rejected *Ohr Hozer* is the *Ohr Makif* of these *Eser Sefirot*. Thus we have explained two kinds of *Ohr Hozer*.

The third *Ohr Hozer* is that which is clothed in *Malchut de Rosh*. It is the origin and the *Keter* for both the *Eser Sefirot de Ohr Hozer* in the *Rosh*, and the *Eser Sefirot* in the *Guf*

12. The third kind of *Ohr Hozer* is the *Ohr Hozer* that remains permanently existing in *Malchut de Rosh*, as the origin and the *Maatzil* of all the *Orot* and the *Kelim* in the *Guf*. You have nothing in the *Guf* that does not extend from that source, for *Malchut* clothes all the *Behinot* of *Rosh* in the amount of *Ohr Hozer* that she raises.

Hence, she is thus considered *Behinat Keter* and *Shoresh* for both the *Orot de Rosh*, and *Orot de Guf*. There is no hold in the *Ohr* without a *Kli* whatsoever, and since she begets the *Ohr Hozer* that clothes the *Orot*, she is also considered the progenitor of the *Orot* themselves.

The fourth *Ohr Hozer* expands from *Peh* to *Tabur*, becoming *Kelim* to the *Ohr Yashar*, though incomplete

13. The fourth kind is the *Ohr Hozer* that expands the *Kli* of *Malchut* to *Eser Sefirot* from her and within her from above downward, called from *Peh* to *Tabur*. *Malchut* of the *Rosh* is called *Peh*, and *Malchut de Guf*, the tenth *Sefira* of *Malchut de Rosh*, is called *Tabur*.

Indeed, this *Ohr Hozer* becomes actual *Behinat Kelim* over the *Eser Sefirot de Ohr Yashar* that descend inside it from above downward. That is why these *Eser Sefirot* are called the “*Guf of the Partzuf*”, though they do not manifest as such because of the great importance of the *Aviut* in it (see *Ohr Pnimit* Chap 6, item 5).

The fifth *Ohr Hozer* is the *Ohr Hozer* in *Malchut de Guf* called *Tabur*

14. The fifth kind is the *Ohr Hozer* in *Malchut de Guf*, called *Ohr Nekeva*. This is a real *He'arah* from *Ohr Yashar*, but it is a small *He'arah*, having only *Behinat Kabbalah* (reception), without any power of bestowal, hence the name *Ohr Hozer*, and remember that.

The sixth *Ohr Hozer* is the one that expands from *Tabur* downward

15. The sixth kind of *Ohr Hozer* is all that expands from *Tabur* down of the *Guf*. It is entirely *Behinat Malchut* of the *Guf* alone, as the first nine *Sefirot* of the *Eser Sefirot* that expand from *Peh* to *Guf* end on the *Tabur*. *Malchut* in them takes up the entire place from *Tabur* to the *Sium* of the *Partzuf*, and though she is only *Malchut*, she is still considered to be expanding into *Eser Sefirot*. This is from the *Behinat Sium* of each and every *Sefira* distinguished in this place.

That which emerges in the *Zivug de Haka* in the *Rosh* is not discriminated but in the *Guf*. The *Hitpashtut* to *Malchut* is regarded as being from *Peh* to *Tabur*, and the rejection from *Malchut* is considered to be from *Tabur* down

16. You must understand here that we have no perception in the *Eser Sefirot de Rosh*. It is so because they are *Behinat Ein Sof*, and everything we discern in the *Eser Sefirot* of the *Rosh* is but their *Behinat Hitpashtut* into the *Guf*, and the *Elyon* is studied from the *Tachton*.

We say that the *Ohr Elyon* expanded up to *Malchut* and the *Masach* in *Kli Malchut* struck the *Ohr* and did not let it enter *Kli Malchut* and pushed it back, that this *Ohr Hozer* clothed *Eser Sefirot de Ohr Yashar*. This *Halbasha* of the

first nine *Sefirot* and this rejection from expanding in *Malchut* are discerned by us because they are so impressed in the *Guf* on the *Tabur*.

The first nine *Sefirot* from *Tabur* up are received and clothed inside the *Ohr Hozer*, and the *Ohr* that belongs to *Sefirat Malchut* is rejected. It is not received in *Malchut de Guf*, which is the entire space from *Tabur* down.

Since that *Malchut* had clothed all *Eser Sefirot* when she was in *Behinat Ein Sof*, prior to the *Tzimtzum*, hence the *Ohr* filled the entire reality, as written at length (*Histaklut Pnimit*, Part 1, Chap 1 and Chap 2). For that reason we also discern ten hollows in *Malchut* that has been restricted that are emptied of their *Ohr*, which they had in *Behinat Ein Sof*, meaning in the place from *Tabur* downward. Now there is only *Ohr Hozer* inside them.

Hence, in *Malchut de Guf* we discern *Eser Sefirot* in and of themselves, as they carry the entire want that appeared by reason of the *Tzimtzum*. Because of that the place from *Tabur* down is called *Achoraim*, for the lack of *Ohr Yashar*. The place from *Tabur* up is called the *Panim de Partzuf* because it is the place of all the *Ohr* in the *Partzuf*.

The seventh *Ohr Hozer* is what remains in the *Partzuf* after the *Histalkut* of the *Ohr Yashar* from it

17. The seventh kind is the *Ohr Hozer* that remains in the *Guf* below, after the departure of the *Ohr Yashar* from there. It is brought by the Rav's words (Chap 2, item 10). When the *Ohr Yashar* returns up to its *Shoresh*, the *Ohr Hozer* does ascend with it, as the very essence of the *Ohr Hozer* is *Ohr of Histalkut*.

It has been explained above in item eight that it comes from the *Behinat* retirement of *Behina Dalet*, which does not receive the *Ohr* because of the force of the *Tzimtzum* and the *Masach* that rides over her, regarded by its origin as *Aviut* and *Din*. When it becomes a *Kli* that extends and clothes the *Ohr Elyon*, these *Aviut* and *Din* are inverted to complete *Zakut* and *Rachamim* until it is completely indiscernible as low and dark compared to the *Ohr Elyon* clothed in it (see item 14).

However, during the *Histalkut*, when the *Ohr Elyon* expands from it and rises to its *Shoresh*, its importance expires and nothing more than its own essence remains of it, meaning *Aviut*, *Tzimtzum* and *Din*. It is therefore clear that during the *Histalkut*, when the *Ohr Yashar* returned to its *Shoresh*, the *Ohr Hozer* could not ascend with it. Moreover, now its descent below has manifested, meaning the *Din* and the *Aviut* became apparent as it is by its own essence, for which it is the reason it is called *Ohr Av*.

From now on the difference is calculated in advance between the *Kelim* that clothed the *Ohr*, meaning *Ohr Hozer*, and the *Ohr* clothed in it, which was not at all apparent prior to the *Histalkut* (see item 13). This is why the Rav says there that this *Ohr Av* is the *Behinat Kelim* of the *Partzuf*.

The eighth *Ohr Hozer* is the above *Ohr Hozer*, after having acquired additional *Aviut* to its own *Aviut*

18. The eighth kind is the above *Ohr Hozer* from the perspective of its reception of additional *Aviut* to its own *Aviut*, as the Rav says (Chap 6, item 2). It is so because besides the *Aviut* that appeared in it, of what it is in itself, there is an imprint of a new *Din* that is added, acquired by the current *Histalkut*, which left it in the dark. Because of that it is in double *Hitabut*.

The ninth *Ohr Hozer* rises from the *Zivug de Hakaa* on the *Masach* during the degrees of its *Hizdakchut*

19. The ninth kind is the ascending *Ohr Hozer* through the *Zivug de Haka* performed on the *Masach* in the degrees of its *Hizdakchut*. The levels that come out in these *Zivugim* are generally regarded as *Ohr Hozer*, even the *Ohr Yashar* in them. This is because the *Zivugim* come out during the *Din*, meaning during the *Histalkut* of the *Orot* to the *Maatzil*.
20. We might ask: but there is *Hitpashtut Ohr Yashar* from above downward into the *Guf* in every single level, and it is known that all that extends from above downward is *Rachamim*? The thing is that, indeed, there is nothing more than a matter of *Hizdakchut* here.
- Even those *Zivugim* made of the *Ohr Elyon* are also included in the *Histalkut* of the *Orot*, as this is the conduct of *Hizdakchut*. It must pass and come in the four *Behinot* during its *Hizdakchut*, as the *Ohr Elyon*, which does not stop for even a minute, mates with it on its way.
- It is like a person who walks out of the house: even though he takes, for example, four steps on his way out of the house, we still don't regard them as being four rests in his walk; this is completely unthinkable. It is impossible for him to exit the house except through steps as that is the conduct of walking.
- So is the issue before us: even though the *Masach* passes four *Behinot* during the *Histalkut*, in which the *Ohr Elyon* mates with it on its way, it is still not regarded as *Hitpashtut* of *Ohr Elyon* into the *Partzuf*, as *Rachamim*. Rather, it is considered *Din* because the time is a time of *Histalkut*, containing the expansions on its way as well, as this is the usual way of *Histalkut*, and remember that.
21. It has been explained that even though there is a complete level of *RTS* (*Rosh, Toch, Sof*) in each and every *Zivug*, which comes out during the *Hizdakchut* of the *Masach*, they are still not regarded as *Ohr Yashar*, *Rachamim*, but as *Ohr Hozer* and *Din*. However, all this relates to the *Atzmut* of the *Partzuf* in general, suffering from the *Histalkut* of the *Orot* from inside it. Hence, it pays little regard to the levels that come out during the *Hizdakchut* and the *Histalkut* of the *Ohr*.
- Nevertheless, regarding the values of the levels, meaning as the levels are in and of themselves, we have the opposite value: every level that comes out by a closer *Zivug* to the *Maatzil* is better (see items 9, 10). That is because in *Behina Dalet*, only *Ohr Nefesh* comes out, and when it is purified into *Behina Gimel*, *Ohr Ruach* comes out. When that is purified into *Behina Bet*, *Ohr Neshama* comes out etc.
22. This above matter of opposite value must be thoroughly and clearly understood, as it is the whole connection and the entire difference between the *Ohr* and the *Kli*. Hence, not knowing it will fail us every step of the way throughout the wisdom before us.
- The thing is that there is *Behinat Kli* for the reception of the *Ohr Elyon* by the *Ohr Yashar*, which are the five *Behinot* *KHB ZON*, or *NRNHY*, and there is a *Kli* for reception by the *Ohr Hozer*, which are the levels, also called *KHB*, *ZA* and *Malchut*. They are completely opposite to each other, because the same *Zivug* that generates the level of *Keter de Ohr Hozer*, meaning the greater *Kli*, generates *Behinat Nefesh de Ohr Yashar* as well, which is the smallest *Ohr*.
23. The origin of these two values has already been explained. The value of the *Dalet Behinot de Ohr Yashar* extends so from *Ohr Ein Sof*. The first three

*Behinot* are still not considered vessels of reception, as the discernment of *Shinui Tzura* is still not apparent in them. The difference between them and the *Ohr Elyon* is only in that they cause the concatenation of *Behina Dalet*, which is known to be *Behinat* absolute reception.

Each purer *Behina* is therefore considered greater because it has greater *Dvekut* with the *Ohr Elyon* clothed in it. Hence, *Keter*, which is a farther cause of *Behina Dalet*, is the *Shoresh* of the entire *Hitpashtut*.

*Behina Aleph*, being a closer cause to *Behina Dalet* than *Keter*, is regarded as a smaller *Ohr* than *Keter*. Not only is it a consequence and an outcome of *Keter*, it is also slightly differentiated from the *Ohr* clothed in it, in the sense that it is a second cause, closer to *Behina Dalet*.

In *Behina Bet*, being a third cause, closer still to *Behina Dalet*, the *Ohr* clothed there is smaller, and so on similarly. Finally, *Behina Dalet* itself has no *Ohr* whatsoever because of the *Shinui Tzura* in it, for the *Tzimtzum* was on it, as we've learned in previous parts and there is no need to elaborate.

24. The differences in values of the above *Behinot* are called by the names: *Nefesh*, *Ruach*, *Neshama*, *Haya*, *Yechida*. There is a great difference between them, which is primarily the distance from and proximity to *Behina Dalet*, over which there is the force of the *Tzimtzum*.

There is yet another difference between them, that of cause and consequence. *Keter* is the cause of *Hochma*; *Hochma* to *Bina* and so on. The merit of the cause over its consequence is indeed great in the spirituals, unlike any cause and consequence in corporeality. It is so because here they are all eternal and all the *Orot* attained by the consequence must travel to it through its cause.

Moreover, the principal part of this *Ohr* that passes remains in the cause, and only a small branch of it is poured and comes to the resulting *Tachton*, although the *Ohr* belongs solely to the consequence, and there are many other discernments too. Thus, the distance between the cause and its consequence is immeasurably great.

Besides all that, there is a great difference between the kind of *Ohr* in the essence of these four *Behinot*. Even though the *Ohr Elyon* is entirely even, there is a matter of correlation here between the *Ohr Elyon* and the *Behina* of *Ohr Yashar* it is clothed in. Thus, *Ohr Haya* is *Behinat Atzmut*, *Ohr Neshama* is primarily *Ohr Hassadim*, and there are other changes that will be explained in their place.

25. Know, that all the above-mentioned values in the *Dalet Behinot de Ohr Yashar* extend so from *Ein Sof*. Because they come to shine from the *Tzimtzum* down, all these above discernments operate in the *Eser Sefirot de Igulim* as well. It is so because they come this way from *Ein Sof* before they enter into the *Zivug de Hakaa* and the *Hitlabshut* of *Ohr Hozer*. You already know that the whole difference between the ten *Sefirot de Igulim* and the ten *Sefirot de Yosher* is only with regard to the *Zivug de Hakaa*, which is not conducted in the *Igulim*.

26. Now we shall explain the second term, meaning the five levels of *Ohr Hozer*, which is an entirely different matter. It has already been explained in *Histaklut Pnimit* Part 2 (Chap 6) that from the *Tzimtzum* down the *Ohr Hozer* became the vessel of reception for the *Ohr Elyon* instead of *Behina Dalet* (see there Chap 2).

It is because that *Ohr Hozer* that was rejected from *Malchut*, which *Malchut* does not receive due to the detainment in the *Masach* became a *Kli* and a



receptacle for the *Ohr* as *Behina Dalet* was in *Ein Sof*. Thus, there is no *Ohr* received in the *Olamot* except by way of the *Ohr Hozer*, see there.

27. Hence, in the *Zivug de Hakaa* performed on the *Masach de Behina Dalet*, which is the primary receptacle in *Ein Sof* that clothed all the *Ohr* up to *Keter*, which is the meaning of the *Ohr* filling the entire reality. Now, however, when all that great measure has been rejected from her and rose up as *Ohr Hozer*, that *Ohr Hozer* also clothes the entire height of the *Ohr* up to *Keter*.

However, if it is purified to *Behina Gimel* in her, and the measure of *Behina Dalet* disappears from there, then the *Masach* that rejects the *Ohr Elyon* from clothing in her rejects only the measure of three *Behinot*. Thus, even if the *Ohr* had clothed this *Kli de Behina Gimel*, she would only receive from it up to *Hochma*. Hence, the level of the rejected *Ohr Hozer* is also short and clothes only up to *Hochma*, etc. similarly.

28. Just as the difference between *Keter* and *Hochma de Ohr Yashar* is indeed great, precisely so is the difference between the level of *Keter* and *Hochma de Ohr Hozer*, immeasurably great. Even though the more *Av* is greater in the *Ohr Hozer*, it relates to the vessels of *Hamshacha*, meaning the *Masach* and the *Malchut* in which the *Zivug de Hakaa* is carried out.

However, they need the purer *Kelim* for the *Hitlabshut* of *Ohr*, as it is necessary for the *Ohr* to have *Hishtavut Tzura* with the *Kli*. The *Ohr* is greater in *Behinot de Ohr Yashar* because it is more *Zach* (see item 22). It is therefore obvious that when it comes to be clothed in the *Kli* of *Ohr Hozer*, that *Kli* must equalize with it.

Consequently, it is necessary that if the level of *Ohr Hozer* reaches *Keter*, then there is a *Zach* and clear *Kli* there, fitting to clothe that great *Ohr* of *Keter*. However, the level of *Behina Gimel*, reaching only up to *Hochma*, which is the *Kli* that clothes the *Ohr Hochma*, her merit is much lower than the *Kli de Keter* on the level of *Behina Dalet*, etc. similarly.

29. We might ask: if only *Aviut de Behina Gimel* remains when *Aviut de Behina Dalet* purified, it turns out that *Behinat Malchut* disappeared from there and only the first three *Behinot KHB* and *ZA* remained. In that case that same level should have been cut off from *Malchut*, as that is the piece of *Ohr Hozer* that is missing. Why then was the *Ohr Hozer* cut off from clothing in *Keter* while this *Behina* is not absent from there?

The thing is that the matter of the two directions in the *Eser Sefirot* has already been explained in *Histaklut Pnimit* Part 2 (Chap 9). The *Eser Sefirot de Ohr Yashar* are discerned from above downward, and the *Ohr Hozer* is the opposite, discerned from below upward. Thus, below, in the place of *Malchut de Ohr Yashar*, there is the *Keter de Ohr Hozer*, and in the place of *ZA de Ohr Yashar* there is *Hochma de Ohr Hozer* etc. Finally, in the place of *Keter de Ohr Yashar*, there is *Malchut de Ohr Hozer*.

30. Now you can understand what is written in *Sefer Yetzira* (Book of Creation), that “Its end is embedded in its beginning, and its beginning in its end.” *Behina Dalet*, which is *Malchut*, is the end of all the *Sefirot*, and through the *Hakaa* of *Ohr Elyon* on the *Masach* in her, she extends the *Ohr Keter* inside her, meaning ties it to shine in the *Partzuf*.

Thus, she is literally embedded in its beginning, meaning *Keter*, the beginning of all the *Sefirot*. Since *Keter* extends to the *Ohr Hozer de Behina Dalet*, all *Eser Sefirot* extend along with it, as *Keter* contains them all.

Thus, *Malchut* is considered *Keter de Ohr Hozer*, meaning the actual measure of *Keter*. *Behina Gimel* is called *ZA de Ohr Hozer*, which is second to her. She is ascribed only to *Sefirat Hochma*, as she is second to the place of the *Zivug* at the level of *Keter* and one degree more *Zach*. It continues similarly until *Keter* in her, which is the fifth from the place of the *Zivug* is regarded as mere *Malchut*. Thus, the *Sof* of *Ohr Yashar*, namely *Sefirat Malchut*, is embedded in the beginning of the *Ohr Hozer*, namely *Keter de Ohr Hozer*.

31. Now you can simply understand the question we raised: If it is purified to *Behina Gimel*, then it lacks only *Malchut*. Why then was the *Ohr Hozer* so shortened that it cannot clothe up to *Keter* but only from *Hochma* down? Now it is clearly understood that there is an opposite value here: *Behina Dalet* is regarded here as *Keter*, *Behina Gimel* as *Hochma* and so on, the complete opposite of the *Ohr Yashar*.
32. However, we must still consider the measure of the reception of the *Ohr Yashar* that's been explained above (items 22, 24). Although its end is embedded in its beginning and *Malchut* extends the *Ohr Keter* for herself and becomes *Sefirat Keter*, it does not mean that *Malchut* extends actual *Ohr Yechida* for herself.

It is utterly impossible for *Ohr Yechida* to come through the *Hamshacha* of *Kli Malchut*, but only through the *Hamshacha* of *Kli Keter de Ohr Yashar*. Moreover, how can the ratio of the *Behinot de Ohr Yashar* with the *Ohr Elyon* that clothe and extend so from *Ein Sof* change? The difference of above and below in them is immeasurably great, as we've explained above (items 23, 24), but they are kept in utter precision and each *Behina* does not move from the value of her merit even a bit.

33. The matter of its end being embedded in its beginning means that *Ohr Nefesh* of *Malchut*, ascribed to her by the *Ohr Yashar*, grows and attains its own *Behina* contained in *Keter*. It is so because *Keter* contains all *Eser Sefirot* up to *Malchut*, and the *Orot* in them are regarded as the five parts of *Yechida*, called *NRNHY de Yechida*. Hence, *Ohr Nefesh* of *Malchut* now attains the *Shoresh* that she has in *Keter*, called *Nefesh de Yechida*. Indeed, she does not attain anything above her own *Behina*.
34. You can see that although there is opposite value between the *Eser Sefirot de Ohr Hozer* and the *Eser Sefirot de Ohr Yashar*, still they do not cancel and diminish each other even slightly. One does not touch the other, though they come out simultaneously from a single *Zivug*.

The level of *Eser Sefirot* up to the actual *Keter* emanates from the *Zivug* of *Behina Dalet*, though only up to *Nefesh de Yechida*. *Eser Sefirot* on the level of *Hochma* emerge from the *Zivug de Behina Gimel*, though it does not attain the *Behinat Hochma*, called *Haya*. It is so because *Behina Gimel* is *Behinat ZA*, which is *Ohr Ruach de Ohr Yashar*, and *Ohr Hochma* is extended only through *Hochma de Ohr Yashar*.

Instead, it attains its own *Behina*, rooted in *Hochma*, called *Behinat Ruach de Haya*. The rest do similarly; each attains and extends only its own *Behina* in

the *Ohr Yashar*. However, the level of *Ohr Hozer* causes them to take their *Behina* from a high place, according to the measure of the level.

35. We might ask accordingly, how is the *Ohr Ruach*, whose merit is many times greater than the *Nefesh* (see items 23, 24), found to be clothing a lower level than *Nefesh*? After all, *Ohr Nefesh* is extended by *Behina Dalet* and clothes in the level of *Keter*, and *Ohr Ruach* must be drawn by *Behina Gimel* and is found to be clothed in merely the level of *Hochma*, which is much lower than *Keter*.

Indeed, in *Olam ha Tikun*, when the *Kelim* were properly corrected, we always find that even though *Ohr Ruach* is *Nimshach* by *Behina Gimel*, it is still clothed only in the level of *Keter*. This is because then *Nefesh* descends from the level of *Keter* and clothes the level of *Behina Gimel*, and *Ohr Ruach* is clothed in the level of *Keter*.

It is the same with all the rest, though here, before the *Kelim* were corrected, they came out here only by way of *Hizdakchut*. When *Behina Gimel* came out and extended the *Ohr Ruach*, the *Kli* at the level of *Keter* no longer existed in reality, as the *Masach* had already left there. Hence, it had come and clothe a lower *Kli* than *Kli de Nefesh*, and that is why the *Partzuf* could not receive the entire measure of *He'arah* from it.

The tenth *Ohr Hozer* is the one that descends from the four levels that emerge during the *Hizdakchut* of the *Masach* into the empty *Kli* below them

36. The tenth kind is the *Ohr Hozer* descending from the four levels that emerge in the *Hizdakchut* of the *Masach* from the place of the *Zivug* down into the *Kli* below it, which is empty of *Ohr*. It is brought here in the Rav's words (Chap 4, item 3), that when *Behina Dalet* purified into *Behina Gimel*, the *Ohr* departed from *Behina Dalet*, the level of *Keter* disappeared. Then the *Zivug* was performed on *Behina Gimel* and the level of *Hochma* came out.

In that state the *Ohr Hozer* descends from the *He'arat Zivug* in *Behina Gimel* and comes into the *Kli de Behina Dalet*, which is empty of her own *Ohr*. When the place of the *Zivug* left from *Behina Gimel* and rose to *Behina Bet* and *Behina Gimel* was emptied of her *Ohr* as well, the *He'arat Zivug* descended from *Behina Bet* into the empty *Kli de Behina Gimel*, etc. similarly.

There are two flaws in this *Ohr Hozer*: one that comes from the *Hizdakchut* of the *Masach*, which is *Din*, and another that extends below *Tabur*

37. This *Ohr Hozer* has two flaws:
1. When it comes from the *Zivug* performed during the *Hizdakchut*, that level is generally considered *Ohr Hozer* and *Din*, as in the eighth kind of *Ohr Hozer*.
  2. The second flaw is its being *Nimshach* from the *Behina* below *Tabur*. When the *Masach* purified to *Behina Gimel*, *Malchut de Rosh* rose to the *Hotem*, which was then regarded as the *Peh* of the *Rosh*. From there the *Ohr* descends and expands from above downward into the *Guf*, reaching *Behina Gimel* of the *Guf*, which is now regarded as *Behinat Malchut* of *Malchut de Rosh*, called *Tabur*. Also, when it purified into *Behina Bet*, *Behina Bet de Guf* is regarded as *Behinat Tabur*, etc. similarly.

Thus, the *Ohr Hozer* descending from the *He'arat Zivug de Behina Gimel* from the *Guf* to *Behina Dalet de Guf* is considered to come down from *Tabur*.

It has already been explained that this *Ohr Hozer* is *Behinat Achoraim* and *Din* (see item 15, 16).

The eleventh *Ohr Hozer* is *Ohr Hozer* born out of the *Hakaa* of the *Reshima* and the descending *Ohr Hozer* on each other, called *Nitzotzot*

38. The eleventh kind is the *Ohr Hozer* born by the *Zivug de Hakaa* of the *Reshima* and the descending *Ohr Hozer* on one another is brought in the Rav's words here (Chap 3, item 9), and is there called the fourth *Ohr*. This is because the *Reshima* and the *Ohr Hozer* naturally disagree, and thus beat on each other. As a result, *Nitzotzin* spread from the above descending *Ohr Hozer* and come into the empty *Kli* below the place of the *Zivug*.

The twelfth *Ohr Hozer* is the above-mentioned *Ohr Hozer* after the cessation of the *Zivug*, when it was quenched and darkened

39. The twelfth kind is the same *Ohr Hozer* as the eleventh kind, but after they are put out. After the *He'arat Zivug* stops from *Behina Gimel*, for example, the *He'arat Zivug* that extended from there into *Behina Dalet* along with it stops as well. Hence, the *Nitzotzin* that fell and came into *Behina Dalet* are quenched, meaning become darkened from their *He'arah*, as do the rest of the *Nitzotzin* from the rest of the *Behinot*.

## Chapter Three

### Twelve kinds of *Reshimot*

*Reshima de Hamshacha* and *Reshima de Hitlabshut*

40. The first kind is the *Reshima* that remains of the *Orot* after their departure, which come from the *Behinot Hitlabshut*. The second kind is the *Reshima* that remains of the *Orot* after their *Histalkut*, which comes from *Behinat Hamshacha*. It means that you already know that the greatness of the level is measured by the amount of *Aviut* in the *Masach*, where the more *Av* extends a greater level.

It is also known that we should always discriminate two ends in that, which stretch from one person to another. It is so because the greater the level, the farther the ends are found to be. The greater level necessitates a greater *Aviut* in the *Masach* and *Kli Malchut*, and also purer vessels of reception. For example, *Behina Dalet*, the most *Av*, draws the level of *Keter*, but at the same time needs the most *Zach Kli*, fitting to receive the entire *Ohr Keter* inside her (see *Histaklut Pnimit Part 2*).

*Reshimot de Hamshacha* remain in the *Kelim de Hamshacha* and *de Hitlabshut* remain in the vessels of reception

41. Thus, after every *Histalkut* we come to note two kinds of *Reshimot*: the first remains in the *Kli de Hamshacha* of that *Ohr*, and the second is the *Reshima* that remains in the vessel of reception of that *Ohr*. Indeed, if we judge by the *Reshima* for itself, they are almost one, though by origin they are far from one another as the east is from the west. The *Reshima de Behinat Hamshacha* is from the lowest *Aviut* there is, and the *Reshima de Behinat Kabbalah* (reception) is from the highest *Zakut* there is. It is so because one is *Behina Dalet* and the other is *Behinat Shoresh*.

*Reshima de Hitlabshut is Zachar and Reshima de Aviut is Nekeva*

42. Know that they relate to one another as *Zachar* and *Nekeva*. It is so because in fact both have the same level of *Ohr*, meaning *Ohr* clothed in a properly suited *Kli*. However, after the *Ohr* left there and the *Aviut* in the *Kli* is discerned as lowness (as the Rav is says here in item 18), that great distance between these two *Reshimot* appears. Still, since they are one to begin with, they are therefore regarded as *Zachar* and *Nekeva*.

There is no *Reshima de Aviut* left of the last *Behina* after the *Hizdakchut*

43. Know that this *Reshima de Behinat Nekeva* did not remain after the *Histalkut* of the *Ohr* from there. Though she is not lost, as there is no absence in the spiritual, she remains silent and inoperative until the end of correction.

In chapter 2, item 6 the Rav writes that the last *Behina* does not leave a *Reshima*, and only the *Reshima* of the *Behinat Zachar* remains there. In chapter 2, item 4 the Rav writes that when *Keter* rises, it leaves one *Reshimo* in its place in that *Kli* during its *Histalkut*, to shine from it to *Hochma* below after it rises and departs.

*Reshimot* that clothe in their *Kelim*

44. The third kind are *Reshimot* that clothe in the place of the general *Ohr* that departed, meaning in the *Ohr Hozer* and *Kli Malchut* that expanded from her and within her into *Eser Sefirot*. These clothed the *Eser Sefirot de Ohr Yashar*, and thus each and every one of the *Reshimot* that remained after their *Histalkut* clothed according to its *Behina* and share as well.

For example, *Keter de Ohr Yashar* was clothed in *Nefesh de Ohr Hozer* during the *Hitpashtut*. Afterwards, when it left there, the *Reshima* was found to be clothing in its place, meaning *Nefesh de Ohr Hozer* and also the *Reshima de Hochma* in *Ruach de Ohr Hozer* etc. However, they certainly did not need the entire measure of the *Kli*, as the *Reshima* is a small part of the departing *Ohr*, and took a certain measure of the *Kli*, according to its share. This is brought in the Rav's words here (item 18).

*Reshimot* that do not clothe in their *Kelim* but are above their *Kelim*

45. The fourth kind is the *Reshimot* that do not clothe their *Kelim*. Instead, each and everyone of them is found above their designated *Kli*, as *Tagin* over the *Otiot* (as the Rav says in Chap 4, item 4). The reason for their exit from their *Kelim* is this: Because of the *Hakaa* of the descending *Ohr Hozer* and the *Reshima* on each other, since the *Ohr Hozer* comes from the *He'arat Zivug*, it overpowers the *Reshima*, regarded as a remnant of the *Histalkut* of the *Zivug*.

Since the *Ohr Reshima* is opposite from the *Ohr Hozer* descending into her *Kli*, they cannot be together, in the same carrier, meaning in one *Kli*. For that reason the *Reshima* was forced to depart from her *Kli* and exit above her *Kli*.

*Reshimot* that returned to their *Kelim*

46. The fifth kind is the *Reshimot* that returned to their *Kelim* after having left there. As a result of the departure of the *Zivug* from the Upper *Behina* too, the *He'ara* of the descending *Ohr Hozer* departed too, and the *Nitzotzin* that fall into the *Kli* below it were extinguished. Then the *Reshima* returned into its own *Kli* as before, for now there is no longer resistance from the *Ohr Hozer* inside its *Kli*, for its *Zivug* departed too by now. Hence, the *Reshima* overpowers the *Ohr Hozer* once more.

The reason that *Histalkut Zivug* is called “extinguishment of the *Nitzotzin*” is that the *He'arat Ohr Hozer* is called *Nitzotzin*. Hence, the discontinuation of its *He'arah* is called extinguishment, which is a term used for sparks of fire.

A *Reshima* consists of *Ohr Zach* and *Ohr Av*. *Reshima* from *Ohr Zach*. *Reshima*  
from *Ohr Av*

47. The sixth kind is a *Reshima* that consist of *Ohr Zach* and *Ohr Av*. The seventh kind is called *Ohr Zach*, brought by the Rav here (Chap 2, item 10). The eighth kind is called the *Ohr Av* of the *Reshima*.

As the *Ohr Zach* was mixed with the *Ohr Av* in *Orot de Hitpashtut Aleph*, so it is in  
the *Reshima* that *Hitpashtut Aleph* left

48. Explanation of the words: Everything found in the *Ohr* is also in the *Reshima* that remains of that *Ohr*. Hence, the *Reshima* is called *Roshem Hotam* (see Part 2, *Ohr Pnimit*, item 3).

For that reason the *Reshimot* that remain from the *Orot de Hitpashtut Aleph* contain *Ohr* and *Kli*, like the *Orot* from which they came (see item 44). However, as long as the *Reshima* is clothed in its *Kli*, there is no distinction between the *Ohr* and the *Kli*, similar to the *Orot de Hitpashtut Aleph* where the *Orot* and the *Kelim* are mixed (see the Rav's words Chap 6 item 2 and *Ohr Pnimit* item 6).

Thus, in the next *Reshima* after them there is also no distinction between the *Ohr* and the *Kli*, but they are mixed together. This is the above sixth kind, meaning the *Reshima* that contains *Ohr Zach* and *Ohr Av* though the *Ohr Av* is not apparent in it but mixed in it.

The *Aviut* in the *Kli* manifests after the *Histalkut* of the *Reshima* from the *Kli*

49. Now you will understand the above seventh and eighth kinds. It has been explained above (item 45), regarding the fourth kind of the *Reshima*, that because of the *Hakaa* of the descending *Ohr Hozer* on the *Reshima*, the *Reshima* leaves and exits its *Kli*, rising above it as *Tagin* over the *Otiot*.

Now, because of the *Histalkut* of the *Reshima* from the *Kli*, the difference between the *Kli* and the *Reshima* manifests, as now the *Aviut* in the *Kli* becomes apparent. It is now regarded as *Ohr Av*, like *Orot de Hitpashtut Aleph* (Chap 6, *Ohr Pnimit*, item 7). Also, you already know that every conduct in the *Orot* is conducted in the *Reshimot* that come from there as well.

50. It has been explained that after the *Histalkut* of the *Reshima* from the *Kli*, the difference between the *Ohr* of the *Reshima* and the *Kli* of the *Reshima* manifested. The *Kli* is now called the *Ohr Av* in the *Reshima*, and you should know that the *Kelim* of the males of *Hitpashtut Bet* were made of the *Ohr Av* of the *Reshima*. The *Ohr* of the *Reshima* is now called the *Ohr Zach* of the *Reshima*, from which the *Orot* of the males of *Hitpashtut Bet* are made, and remember that.

The *Reshima de Hitlabshut* that remains in *Malchut*

51. The ninth kind is the *Reshima de Ohr Malchut*, brought in the Rav's words here (Chap 6, item 20). Know, that this *Reshima* is of the above-mentioned seventh kind, called *Ohr Zach*. It means that it does not have *Behinat Kli*. It is written above (item 45), that the *Reshima* from *Behinat Hamshacha* had been lost. It means that the *Behinat Ohr Av* of this *Reshima*, which is the eighth kind of the *Reshima* but the *Ohr Zach* in her, remained without a *Kli*, which therefore rose above its own *Kli*, meaning to *Yesod* (Chap 4, items 2, 3).

The *Reshimot* contained in the *Masach* after its *Hizdakchut*

52. The tenth kind is the *Reshimot* that became incorporated in the *Masach* on its ascent to the *Maatzil. Ohr Malchut*, which is the *Masach* and the *Ohr Hozer* in her, purifies and rises from *Behina* to *Behina* until it reaches the *Maatzil*, meaning *Peh de Rosh*. As it passes in them, it becomes incorporated with the *Reshimot* that the *Orot* left there after their *Histalkut*. Hence, when it reached the *Peh*, it was mingled with all three *Behinot* of *Reshimot* over which the new *Zivug* was performed, where the new *Kelim* and *Orot de Hitpashtut Bet* came from (see *Ohr Pnimit*, Chap 4, item 4).

The *Reshimot* that remained of the four levels that came out during the *Hizdakchut*

53. The eleventh kind is the *Reshimot* that remained of the four levels that come out during the *Hizdakchut* from the *Behina* of the Upper nine *Sefirot*. Here the Rav speaks only of the *Reshimot* that remained of the Upper nine of *Hitpashtut Aleph*, before it began to purify, called the first *Ohr*, as the Rav says here (Chap 3, item 8). However, the four levels that emerged afterwards, during the *Hizdakchut*, also left *Reshimot* in their *Kelim* after they departed, meaning also from the first nine *Sefirot* in them, as it is known that the last *Behina* does not leave a *Reshima*.

The *Reshimot de Hitlabshut* that remained of the last *Behinot* in the above four levels

54. The twelfth kind is the *Reshimot* that remained of the last *Behinot* in the above four levels that exited during the *Hizdakchut*, meaning only the *Behinat Ohr Zach* in those *Reshimot*. The *Ohr Av* in these *Reshimot* was lost from the last *Behinot*, as was shown with the last *Behinot* of the *Reshimot* that remained of the first *Ohr* (see above items 29 and 51).
55. Now we have clarified the twelve kinds of *Reshimot*, which are:
1. The *Reshimot* that come from *Behinat Hitlabshut*, explained in items 40, 41, 42, 43.
  2. The *Reshimot* that come from *Behinat Hamshacha*, explained in the above items too.
  3. The *Reshimot* clothed inside their *Kelim*, explained in item 44.
  4. The *Reshimot* that do not clothe in their *Kelim*, but are as *Tagin* over the *Otiot*, explained in item 45.
  5. The *Reshimot* that returned to their *Kelim* after having left there, explained in item 46.
  6. The *Reshimot* that contain *Ohr Zach* and *Ohr Av*, and the *Ohr Av* is not apparent in them, explained in items 47, 48, 49.
  7. The *Ohr Zach* of the *Reshimot* from which the *Orot* of the males of *Hitpashtut Bet* were made, explained in the above items too.
  8. The *Ohr Av* of the *Reshimot*, from which the *Kelim* for the males of *Hitpashtut Bet* were made, explained there too, as well as in item 50.
  9. The *Reshima de Ohr Malchut* which is only from *Behinat Ohr Zach* in this *Reshima*, because the last *Behina* does not leave a *Reshima*, explained in item 51.

10. The *Reshimot* that were incorporated in the *Masach* on its ascent to the *Maatzil*, where they were renewed in the *Zivug* for *Hitpashtut Bet*, explained in item 52.
11. The *Reshimot* that remained of the first nine *Sefirot* of the four levels that came out during the *Hizdakchut*, explained in item 52.
12. The *Reshimot* of the last *Behinot* from these levels, explained in item 54.

## Chapter Four

### Ten kinds of *Kelim*

*The Shoresh of all the Kelim is Behina Dalet*

56. The first kind is the *Behina Dalet* of the four *Behinot de Ohr Yashar*, being the *Shoresh* of all the *Kelim* in the *Olamot*. This is the *Malchut de Ein Sof* where *Tzimtzum Aleph* was performed. Prior to the *Tzimtzum*, she clothed all four *Behinot de Ohr Yashar*, which is the meaning of the *Ohr Elyon* having filled the entire reality, and there was no other *Behina* of reception but her.

Once she was restricted and corrected with the *Masach*, she mated with the *Ohr Elyon* in *Zivug de Hakaa* that raises *Ohr Hozer*. This *Ohr Hozer* now became the vessel of reception instead of her, as the Rav says (Part 3, Chap 1, items 1, 2, 3 and Chap 12, item 4).

After the *Tzimtzum*, *Behina Dalet* was incorporated in the *Masach* and the *Ohr Hozer* became the *Kli* instead of her

57. Know, that the above *Behina Dalet* is the *Etzem* of the *Kli* after the *Tzimtzum* as well, meaning the *Behinat Aviut* in her. However, this *Aviut* is no longer fit for reception from the *Tzimtzum* onward, unless incorporated in the *Masach*. In that state the *Ohr Hozer* that she raises is actually measured in the *Aviut* in her, and according to the measure of the *Aviut* in her, so is the measure of *Ohr* that she raises. This *Ohr Hozer* became the vessel of reception for the measure of the height of the level of *Ohr Elyon* (see *Histaklut Pnimit* Part 2).

*The Hitpashtut of the Ohr and its Histalkut caused the existence of the Kelim*

58. Here the Rav sets a great rule for us: “The *Hitpashtut* of the *Ohr* and its latter *Histalkut*, are the reasons for the making of the *Kli*” (see here Chap 1, item 9). However, we should understand his words. For *Hitpashtut Aleph* we also need a *Kli*, even before it departed, as there is no *Ohr* without a *Kli*.

We should explain his words according to what he wrote above (Chap 6, item 2), that when *Hitpashtut Aleph* came out from *Peh de AK*, it all came out mixed together. In other words, the *Ohr* and the *Kli* were intermingled, and the *Kli* was indistinguishable before the *Histalkut*, though it is necessarily there.

*The Hitpashtut and the Histalkut are equal causes in the making of the Kli*

59. This explanation is a little farfetched, because the term “the reasons for the making of the *Kli*” does not sit well, as it seemingly means that before the *Histalkut*, there is no existence to the *Kli* whatsoever, but we must delve deeper into his words. Indeed, his words are prudent, for he did not say that



the reason for the making of the *Kli* is the *Histalkut* of the *Ohr*; rather, he says that the *Hitpashtut* of the *Ohr* and its *Histalkut* caused the making of the *Kli*. It means that both the *Hitpashtut* and the *Histalkut* are equal factors in the making of the *Kli*.

The first substance of the *Kli* is *Behina Dalet*

60. His words become clear with the explained above (items 56 and 57), that the first substance of the *Kli* is *Behina Dalet*, over which there was *Tzimtzum Aleph*, meaning the great will to receive incorporated in *Ohr Ein Sof*, called *Malchut de Ein Sof*. She is completely indistinguishable in *Ein Sof* and the beginning of its manifestation was after she'd been restricted and became a vacant *Halal*.

In that state the great will to receive appeared as oppositeness of form from the *Ohr Elyon*, which is all bestowal, and has nothing of the will to receive whatsoever. By that she was separated, descended and distanced from end to end from the *Ohr Elyon*.

It is so because the *Shinui Tzura* is the differentiation in the spiritual, and the oppositeness of *Tzura* is complete and antipodal separation in the spiritual. Hence, from then on, this great will to receive in the restricted *Behina Dalet* is considered the great *Aviut* in the *Olamot* toward the *Ohr Elyon*, considered the end of the *Zakut* in reality.

This is only from the perspective of the cleanness from the will to receive, for it is all for bestowal. We have no further attainment in the *Ohr Elyon* in and of itself, as we have already discussed at length in Part 1 (*Ohr Pnimit* and *Histaklut Pnimit*) and we need not elaborate further here.

After the *Tzimtzum*, *Behina Dalet* is incorporated in the *Masach* and the ascending *Ohr Hozer*, and through the both of them becomes a vessel of reception

61. Despite all the distant separation in *Behina Dalet* from the *Ohr Elyon*, there is no other vessel of reception but her, though she needs the correction of a *Masach*. As she received prior to the *Tzimtzum* according to the measure of the *Hamshacha*, to the same extent she now receives according to the measure of the rejection. Meaning she receives according to the measure of the *Ohr* she could have received, had she not been limited in the *Tzimtzum* and the *Masach* [see Part 2, Table of Questions, item 43 for thorough understanding of the meaning of the words *Tzimtzum* and *Masach*].

The *Histalkut* of the *Ohr* from *Behina Dalet* was the reason for the emerging of the *Masach*

62. It has already been explained in Part 2 that *Malchut de Igulim*, over which there was the *Tzimtzum*, is the *Shoresh* and the reason for *Malchut de Yosher* and the *Masach* in her. It is so because after the *Ohr* from *Malchut de Igulim* departed from all four *Behinot* in her, she returned to extend the *Ohr* to the three *Behinot* in her, over which there was no *Tzimtzum*.

This *Ratzon* is the meaning of the correction of the *Masach* so that the *Ohr* would not expand to *Behina Dalet* in her, but only to *Behina Gimel* and not more. This came to her because of the *Histalkut* of the *Ohr* from all four *Behinot* in her, and her remaining completely empty of *Ohr*. Thus, you find that the *Histalkut* of the *Ohr* was the reason for the creation of the *Masach*.

*Behina Dalet* is a *Tolada* (result) of the *Hitpashtut* of the *Ohr Elyon*. Thus, the *Hitpashtut* and the *Histalkut* caused the making of the *Kli* together, from which *Behina Dalet* and the *Masach* emerged

63. For herself, *Behina Dalet* is a *Tolada* of the *Hitpashtut Ohr*, as she is *Behina Dalet de Ohr Yashar*, which is the meaning of *Malchut de Ein Sof*. However, the *Ohr* left her afterwards because of the above *Tzimtzum*, and thus *Behina Dalet* is in fact a *Tolada* of the *Hitpashtut Ohr*, and the *Masach*, a *Tolada* of the *Histalkut Ohr*.

It is explained (item 61) that from the *Tzimtzum* on they are both, meaning *Behina Dalet* and the *Masach*, joined into *Behinat* vessel of reception. Beside them there are no vessels of reception in the *Olamot*.

Therefore, you see how right the Rav's words were when he said, "The *Hitpashtut* of the *Ohr* and its latter *Histalkut*, are the reasons for the making of the *Kli*." It is so because *Behina Dalet* herself extends from the *Hitpashtut Ohr*, meaning the *Behinat Aviut* in her, and from the *Histalkut Ohr*, extends the *Behinat* corrected *Masach* in her, without which she is unfit for reception whatsoever.

The beginning of the making of the *Kli* comes from *Hitpashtut* and *Histalkut*.  
Hence, every *Kli* must precede these two forces

64. It is known that all the forces in the *Elyonim* must be in their *Tachtonim*. Hence, since the beginning of the formation of the *Kli* in *Malchut de Yosher*, which is *Peh de Rosh AK*, is generated by the *Hitpashtut Ohr* and its *Histalkut*, from then on each *Kli* must precede these two reasons, meaning the *Hitpashtut* of the *Ohr* and its *Histalkut*. There is no other *Kli* in the *Olamot* beside them.

The substance of the *Kli* is the *Aviut*, and the *Tzura* is the *Masach*

65. Now we have thoroughly explained how the fundamental substance and the *Tzura* of the *Kli* are the *Aviut de Behina Dalet* – the substance, and the *Masach* erected in her – the *Tzura*. From these two every kind of *Kelim* concatenated in general and in particular in all four *Olamot ABYA*.

The second kind is the ascending *Ohr Hozer* that rises from the *Peh* up and clothes the *Eser Sefirot de Ohr Yashar*

66. The second kind of *Kelim* is the *Ohr Hozer* that ascends from below upward by the *Zivug de Hakaa* of the *Ohr Elyon* with the corrected *Masach* in *Kli Malchut*, called *Histaklut Aleph*. It is written above (item 61), that from the *Tzimtzum* on, the amount of the *Ohr Elyon* that the degree receives, is measured and depends on the measure of the *Ohr Hozer* that rises because of the *Zivug de Hakaa* in the *Masach*. It is so because this *Ohr Hozer* connects and clothes the *Eser Sefirot de Ohr Yashar*.

*Ohr Hozer de Rosh* is not an actual *Kli*, but a *Shoresh* for the *Kelim*

67. You must remember all that's been explained here in *Ohr Pnimit* regarding this matter of the *Halbasha* of *Ohr Hozer* on the *Eser Sefirot de Rosh*. Especially, that this is not considered actual *Halbasha*, as it ascends from below upward, meaning as resistance for *Hitlabshut* in the *Aviut* of the *Kelim*. Still, this *Ohr Hozer* expands the *Kli Malchut* of the *Rosh* into *Eser Sefirot* from her and within her, and they become actual vessels of reception, as we've elaborated in *Ohr Pnimit* chapter 1, item 30.

The third kind is *Ohr Hozer*, inverted from the *Peh* down, clothing the *Eser Sefirot de Guf* through the *Tabur*

68. The third kind of *Kelim* is the one brought above (item 65) that the *Ohr Hozer* of the *Rosh*, which is the above-mentioned second kind, though it is not at all *Halbasha* in and of itself, it nonetheless turns into an actual vessel of

reception. This third kind is always called the *Guf* of the *Partzuf*, and the above-mentioned second kind is always called the *Rosh* of the *Partzuf*.

The fourth kind is the *Kelim* from *Tabur* down

69. The fourth kind is the *Kelim* below the *Tabur*, considered the *Eser Sefirot de Ohr Hozer* that have no *Ohr Yashar*. The issue of the above-mentioned third kind applies only up to the *Tabur*, the place of the first nine *Sefirot* of the *Guf*. However, from *Tabur* down, which is the place of *Malchut de Guf*, they are not regarded as vessels of reception.

The rejection and the *Hitlabshut* that the *Masach* caused in the *Rosh* in potential, manifested in actuality in the *Guf*. The *Hitlabshut* from *Peh* to *Tabur*, and the rejection from *Tabur* down

70. The reason is that the *Rosh* to the *Guf* are regarded as the “potential” to the “actual”: everything contained in the *Rosh* as potential appears in actuality in the *Guf*. Hence, these two operations that the *Masach* causes in the *Eser Sefirot de Rosh*, namely the detainment on the *Ohr Elyon* to not expand into *Behina Dalet*, being *Malchut*, and the *Hitlabshut* it performed by the force of the ascending *Ohr Hozer*, where both only in “potential” in the *Rosh*.

However, the place of the manifestation of these two operations is in the *Guf*. The *Behinat* potential *Hitlabshut* in the *Rosh* manifests in actuality above *Tabur de Guf*, and *Behinat* detainment into *Malchut* manifests in actuality below *Tabur de Guf*.

The fifth kind is the *Kelim de Hitpashtut Aleph*, called *Ohr Av*

71. The fifth kind is *Kelim* that were emptied of the *Ohr Elyon*, called *Ohr Av*. After the *Eser Sefirot de Guf* expanded from *Peh de AK* to *Tabur* as the third kind (see item 68), the *Ohr Elyon* then departed from inside them, and the *Kelim* remained empty of *Ohr*.

There is a big difference here. Though actual vessels of reception discerned in the above *Hitpashtut Aleph* (item 68), they are still not regarded as actual *Kelim*. This is because of the great importance that the *Kelim* have there, as is written here in *Ohr Pnimit* (Chap 6, item 5).

For that reason the Rav says there that the *Kelim* and the *Ohr* inside them are mixed. However, after the *Ohr* leaves there, their *Aviut* manifests, and there forms a difference between the *Ohr* and the *Kli*. That is why these *Kelim* are called *Ohr Av*.

The sixth kind is *Kelim* that were emptied of their *Orot* and the *Reshimot* that remained sustain them

72. The sixth kind is *Kelim* that were emptied after the *Histalkut* and *Reshimot* from the departed *Orot* remained in them. The *Reshimot* sustain and revive the *Kelim* to make them suitable to acquire their *Orot* as in the beginning. Also, they shine to the *Partzuf* after them, as the Rav says here (Chap 2, item 1 and item 8, and Chap 4, item 2).

The seventh kind is *Kelim* that were emptied and no *Reshimot* were left in them

73. The seventh kind is *Kelim* that were emptied after the *Histalkut* and no *Reshimot* of the *Orot* that departed were left in them. They are the last *Behinat* of every *Partzuf* and *Hitpashtut*, because the last *Behina* does not leave a *Reshima*, as the Rav says (Chap 2, item 6). This is the same as has been explained above (item 43).

The eighth kind is *Kelim* that were qualified for the need of the following *Partzuf*

74. The eighth kind is the *Behinat Kelim* that were prepared and qualified in the *Partzuf* for the following *Partzuf*, brought in the Rav's words (Chap 4, item 6). Even *Kli Keter*, which the Rav mentions there, was not made in the first *Partzuf*, but only in the second *Partzuf*. However, *Behinat Kli de Keter* from the *Behinat Zachar* was prepared from the first *Partzuf*.

The above kind of *Kelim* is the male *Kelim* in the second *Partzuf*

75. This above-mentioned eighth kind is the male *Kelim* for the next *Partzuf*. They come from *Reshimot* that the *Orot* left in the *Kelim* after their departure. The male *Kelim* were made from the *Ohr Av* contained in these *Reshimot* (see *Ohr Pnimit*, Chap 2, item 3).

The ninth kind is *Kelim* that were prepared in the *Partzuf* for the female *Kelim* for the following *Partzuf*

76. The ninth kind is the *Kelim* for the females that were prepared in the first *Partzuf* for the second *Partzuf*. They were made of the *Behinat* falling *Nitzotzin* into the empty *Kelim* after the *Ohr* departed from them, which come from the *He'arat Zivug* in the Upper *Behina* of the empty *Kli*, as the Rav says (Chap 4, item 3).

In the second *Partzuf*, the *Orot* changed, and *Ohr Hochma* comes in *Kli de Keter*, *Ohr Bina* in *Kli de Hochma* and *Ohr ZA* in *Kli de Bina* etc. hence they needed *Kelim* there, equal to their own *Behina*. For that reason these *Nitzotzin* had been prepared. The *Nitzotzin* that fell from the level of *Bina* into the empty *Kli* of the level of *Hochma* became the *Kli* for *Ohr Bina*, which came in *Kli de Hochma*. Similarly, the *Nitzotzin* that fell from the level of *ZA* into *Kli* of the level of *Bina* became a *Kli* for the *Ohr ZA* that comes in *Kli de Bina*, and so on similarly.

The tenth kind is the external *Kelim* for the *Ohr Makif*

77. The tenth kind is the external *Kelim* for *Ohr Makif*. No *Ohr Makif* is accepted in a degree, unless it is received from its Upper *Behina*, from its opposite *Behina* in the *Rosh*.

Hence, it needs a *Kli* adapted for this *Ohr*, meaning the *Kli* should also be from the Upper *Behina*, from its opposite *Behina* in the *Rosh*. If the degree is from *Behina Dalet*, then it needs a *Kli* that will be from *Behina Gimel*; if it is from *Behina Gimel*, then it needs a *Kli* that will be from *Behina Bet*, etc. Therefore, the *Kelim de Ohr Makif* were called "external *Kelim*" because from the perspective of the *Kelim*, it is always considered that the more *Zach*, is more *Hitzon* (see *Ohr Pnimit*, Chap 5, item 15).

The above *Kelim* come into the degree during the *Hizdakchut*

78. These external *Kelim* are attained in the degree only by ascending to the degree above it. This is done during the ascent of the *Orot* to the *Maatzil*, as the Rav says here (Chap 6, item 15).

## Chapter Five

Seven discernments in the *Masach*

79. We've already discussed the matter of the *Masach* (items 62, 63). It is explained there that the *Masach* is the *Behinat Gevul* made after the *Tzimtzum* to receive the *Ohr* only in the first nine *Sefirot* and detain the *Ohr* from expanding into *Behina Dalet*, meaning *Malchut*, as it says, "Thus far shalt thou come, but no further."

This *Masach* is a resulting outcome of the *Tzimtzum*, meaning the *Histaklut* of the *Ohr*. It is so because after the *Ohr* left completely, meaning all four *Behinot* that were there, still the *Tzimtzum* was only on *Behina Dalet* alone. Hence, a new *Tzura* of *Ratzon* was innovated in *Malchut de Ein Sof*, to once more draw the *Ohr* by the force of the *Gevul*, meaning only from *Behina Dalet* up, and not from *Behina Dalet* down.

This *Gevul* that's been renewed is called *Masach*. Since this *Gevul* primarily applies only to *Behina Dalet*, which is *Malchut*, it is therefore considered that the *Masach* rests and is corrected inside *Kli Malchut*.

The *Gevul* and the *Aviut* in the *Masach* come in it as one

80. There are seven primary discernments that we should make here in this *Masach*: the first is that the *Behinat Gevul* and *Aviut* are incorporated and come in it as one, without discriminating them whatsoever. Since the *Gevul* in it is only on *Aviut de Behina Dalet* we find that it does not limit and detain the *Hitpashtut Ohr* from a degree that doesn't have this measure of *Aviut*.

Thus, the *Aviut* and the *Gevul* come as one, and both together are called *Masach*. It is impossible to speak and discriminate the *Masach* in and of itself, meaning when not incorporated with *Aviut*, for then there is nothing in reality whatsoever to be discerned.

There is *Aviut* without a *Masach* and there is no *Masach* without *Aviut*

81. However, there is much to discern in *Kli Malchut* in and of herself, meaning when she is not corrected with a *Masach*. First, we should know that *Malchut de Igulim* is not corrected with a *Masach* at all, for there is only *Masach* in *Sefirot de Yosher*. This has already been explained in Part 2, and there are many other discernments that will be explained in their place. When we speak of *Malchut* alone, it means that we speak only of the *Aviut*, without the correction of the *Masach*. Thus, a *Masach* without *Aviut* is impossible, though there is existence for *Aviut* without a *Masach*.

The force of detainment in the *Masach* of the *Rosh* is potential, not actual

82. The second discernment is *Behinat* "potential detainment" inside the *Masach*. There is "potential" and there is "actual" in the detainment of the *Masach* on the *Ohr Elyon*, meaning a difference between the *Rosh* and the *Guf*.

We say that the *Ohr Elyon* expands until it hits the *Masach* in *Kli Malchut*, the *Masach* pushes the *Ohr* back, and this returned *Ohr* clothes over the *Eser Sefirot* of the *Rosh*. However, all this is but in potential, not in actual fact (see above item 16). Hence, you should know that the *Gevul* and the detainment on the *Ohr* that exists in the *Masach* in *Malchut de Rosh* is only *Behinat* potential detainment, not actual.

The force of detainment in the *Masach* in *Behinat* potential is called *Peh*, and in *Behinat* actual is called *Tabur*

83. The third discernment is the *Behinat* actual detainment in the *Masach*. That *Hitlabshut* and that detainment that are made in "potential" in the *Rosh*, come and manifest in the *Guf* in "actual". It is so because *Malchut* of the *Rosh*

expands from her and within her to *Eser Sefirot* from above downward, generally called *Guf Malchut* of these *Eser Sefirot* is called *Tabur*, where the entire force of detainment on the *Ohr Elyon* in the *Masach de Rosh* manifests. It does not let the *Ohr Elyon* clothe but from *Tabur* up and detains it from clothing from *Tabur* down.

Know, that these two names, *Peh* and *Tabur*, relate to the above-mentioned two discernments. It is so because the *Behinat* potential detainment of the *Masach* is called *Peh*, and the *Behinat* actual detainment in the *Masach* is called *Tabur*.

The *Hitkalelut* of the *Masach* in the first three *Behinot* through its *Hizdakchut*

84. The fourth discernment is the *Behinat Hitkalelut* of the *Masach* in the *Aviut* of the first three *Behinot*, which comes because of the *Hizdakchut* of the *Masach* (see item 4). It is done by *Hakaa* and *Bitush* of *Ohr Pnimit* and *Ohr Makif* on each other, as the Rav wrote (Chap 1, item 3). This is something that should be thoroughly understood as it is the pole by which the entire wisdom hangs.

The *Hitkalelut* of the *Masach* in the first three *Behinot* means the first three *Behinot* of *Behina Dalet*

85. We have already elaborated in that matter and this is not the place to expand on it. However, we must understand in this regard, that this above *Hitkalelut* in the *Masach* does not mean that the first three *Behinot* themselves have now been restricted, as *Behina Dalet* was restricted before, but this entire *Hizdakchut* occurred only in *Behina Dalet* herself.

It has already been explained in *Histaklut Pnimit* Part 2, that *Behina Dalet* herself consists of four *Behinot* because she comes from *Ein Sof*. Hence, the *Masach* erected in her consists of all of these four *Behinot* as well (see item 80), as the entire *Aviut* is contained in the *Masach*.

Now you can see that when it says that the *Masach* rose to *ZA*, to *Behina Gimel*, it means that *Behina Dalet* in *Behina Dalet* was purified from the *Masach* and was left with merely *Aviut de Behina Gimel* in *Behina Dalet*. It turns out that her form had been equalized with *Behinat ZA*.

You know, that *Hishtavut Tzura* is unification in the spiritual, and thus it is considered that she rose and united with *ZA*, as if she herself was *Behinat ZA*, for there is nothing to tell them apart. This is called being incorporated with *ZA*.

You can understand the rest of the incorporations mentioned in the *Masach* similarly, until it rose and was incorporated in *Peh de Rosh*, meaning equalized its form as *Behinat potential Masach*, and it is not at all apparent about it that it comes from *Behinat actual Masach*.

If the *Masach* departs from the *Kli*, the *Ohr* departs from it

86. The fifth discernment is the cessation of the operation of the *Masach* from the *Kli* because of its exit from there. In other words, when the *Masach* was purified from *Behina Dalet* to *Behina Gimel*, it is regarded as the *Masach* exiting the *Kli Malchut* and ascending to *Kli de ZA*.

*Malchut* was seemingly liberated from the force of detainment and the *Gevul* that was over her; now she can receive the *Ohr Elyon* without delays. However, this is not the case. On the contrary, *Malchut* remained completely dark because of the exit of the *Masach* from her. It is so because from *Tzimtzum Aleph* on, *Malchut* is no longer fit to receive any *Ohr*, but only through a *Masach*.

Thus, the two operations: the reception of the *Ohr* and the rejection of the *Ohr*, are both connected with the *Masach*. As the *Ohr* rejects from the last *Behina*, so it connects and clothes the *Orot* from her up.

*Masach* that acquires *Aviut de Rosh* after its *Hizdakchut*

87. The sixth discernment is *Aviut de Rosh*, acquired in the new *Masach* after its *Hizdakchut*, meaning by its ascent and coming into *Malchut de Rosh*, where it is incorporated, as written elaborately in chapter 4, item 50, and in *Ohr Pnimit*.

*Masach* that acquires *Aviut de Guf* after its *Hizdakchut*

88. The seventh discernment is the *Aviut de Guf*, acquired in the *Masach* anew after its *Hizdakchut*. After the *Masach* of the *Rosh* received the *Aviut* from below upward, all the *Reshimot* that the *Masach de Guf* was incorporated with on its way through the *Sefirot de Guf* up to the *Maatzil* awakened. These *Reshimot* are in *Behinat Aviut* from above downward, meaning from the *Behinat Guf*. It turns out that this *Aviut* that they receive from the *Rosh* in *Behinat* from below upward inverts in the *Reshimot de Guf* into *Aviut* from above downward.

## Chapter Six

### Six discernments in the *Ohr Yashar*

The *Ohr Elyon* is completely even, and all the above changes relate to the receivers

89. First and foremost, we must know and remember that the *Ohr Elyon* is completely even, and the multitude of changes we find in the *Olamot* are all done by the receivers. Moreover, they come by way of necessary cause and consequence from the first receiver, namely *Malchut de Ein Sof* (see Part 1 *Ohr Pnimit* and *Histaklut Pnimit*).

After all that, no change occurs in the *Ohr Elyon*, and it does not undergo changes even toward the receivers. It means that its Simple Light will finally appear to the receivers as it was apparent in the first receiver, being *Malchut de Ein Sof* before the *Tzimtzum*, without any change, as it says, “I the Lord do not change.”

The knowledge of the wisdom depends mostly on knowing the order of the concatenation of the *Sefirot* and the *Partzufim* and the *Olamot* by way of cause and consequence

90. Know, that knowing this wisdom depends mostly on knowing the order of the concatenation of the *Sefirot* and the *Partzufim* in the *Olamot* from one another by absolutely necessary cause and consequence. The sages of the *Zohar* explained that in the occult (Heb. *Sod*) manner, but no one understood their words until the Ari came and revealed the matters.

Know also that the whole innovation in the Kabbalah of the Ari, with respect to previous interpreters, is primarily in the disclosure of the *Eser Sefirot de Ohr Hozer*. Although the *Eser Sefirot de Ohr Hozer* in general were known to all the prior Kabbalists, their primary attainment and understanding was only according to the conducts in the *Eser Sefirot de Ohr Yashar*. When the Ari came and explained to us the knowledge in the ways of the *Ohr Hozer* in their

every detail, he thus opened before us the hidden treasures, locked in the Holy book of Zohar.

All the discernments in the *Ohr Hozer* extend from the *Ohr Yashar*

91. However, we must know that all these multiple discernments observed in the *Ohr Hozer* extend from the *Eser Sefirot de Ohr Yashar*. Thus, you haven't even a tiny innovation in the *Ohr Hozer* that does not extend from the *Ohr Yashar*. For that reason they are also called by the same names as those of the *Ohr Yashar*. Not only do they extend for them, but their attributes are the same as well. The only difference is the opposite value between them, as this is an *Ohr* and that is a *Kli*.

The Rav spoke very little about the *Eser Sefirot de Ohr Yashar*

92. Indeed, the Ari spoke very little of the *Eser Sefirot de Ohr Yashar*, and even that was curtly, because he relied in that on the prior Kabbalists who only spoke from the *Ohr Yashar*. Hence he found no reason to elaborate on them, and we must admit that we very much need his clear knowledge of the *Eser Sefirot de Ohr Yashar*; it is an immeasurable absence.

93. There are six discernments here in the *Eser Sefirot de Ohr Yashar* that we must always remember during the engagement in the wisdom. They are: first discernment – the *Ohr Elyon* is completely even, while the *Behinot* discerned in the *Eser Sefirot de Ohr Yashar* are *Behinat Levushim* over the *Ohr Elyon*. However, they do not manifest at all except by clothing in *Ohr Hozer*.

The number *Eser Sefirot* is in *Ohr Yashar*, but in the *Ohr Hozer* they are five *Behinot*

94. The second discernment is that the number *Eser Sefirot* is primarily in the *Ohr Yashar*, but in the *Ohr Hozer* they are but five *Behinot*, as the Rav says here (item 63).

The *Eser Sefirot de Ohr Yashar* are considered a single *He'arah*. They are separated from one another only when they clothe in the *Ohr Hozer*

95. The third discernment is that the *Eser Sefirot de Ohr Yashar* in and of themselves are not separated degrees from one another as when they're clothed in *Ohr Hozer*. Rather, they are considered a single *He'arah*. However, when they clothe inside the *Eser Sefirot de Ohr Hozer*, great and enormous differences appear between them.

There are distances in the *Eser Sefirot de Ohr Yashar* from the *Behina* of their own *Atzmut*, though they are as one *He'arah*

96. The fourth discernment is the distances in the *Eser Sefirot de Ohr Yashar* from the perspective of the *Atzmut* of each and every *Sefira* as written in Part 1, *Ohr Pnimit* item 50 and *Histaklut Pnimit* there.

Every thing in the consequence is received from its cause. The *He'arah* remains primarily in its cause, and only a branch of it is poured to the consequence

97. The fifth discernment is the measure of the distance between the cause and the consequence and that all that there exists in the consequence is received from its cause. It cannot receive anything from any degree above its cause if not through its cause. As much as the cause pours upon the consequence, most of the *He'arah* remains in the cause and only a small branch of it is given and



comes to the consequence though the *He'arah* did not come but only for the consequence (see item 24).

All that is closer to *Behina Dalet* is considered more *Av*

98. The sixth discernment is the discernment of the proximity to *Behina Dalet*. The closer it is to *Behina Dalet*, the lower and more *Av* it is considered (see item 23). This discernment begins in the *Eser Sefirot de Ohr Yashar* only from the *Tzimtzum* down, when *Behina Dalet* became a vacant *Halal* and was corrected with a *Masach*. Hence this discernment is not implemented in the *Igulim*, as there is no *Masach* there.
99. All these above discernments, except the last, apply in the *Eser Sefirot de Ohr Yashar* even before the *Tzimtzum*. Even though we have no attainment whatsoever prior to the *Tzimtzum*, nevertheless the *Elyon* is still studied from the *Tachton*. Remember these discernments well and let them not move from before your eyes when you engage in the study of the wisdom.